



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

paid to baptism itself is strange indeed. The discussion of the catechumenate, of the mediæval system of discipline with its indulgences and its purgatory, and of the ethical influence of the doctrine of justification by faith, has very much to interest the ethical student. Chapter II. treats of principles that effected the cultus. Instead of tracing to the religious environment of the early church the influences by which cultus was transformed in the first four centuries, Dr. Allen holds that the changes in Christianity were the product of the same forces which were at work on the remnants of heathenism in the Græco-Roman world ; and he holds further that these forces were primarily philosophical. 'Beginning with Plato the old nature religion had been undermined and man had been set over against nature as the lord of nature. The influence of this world-wide movement is found in Gnosticism and in Manicheism. But there was a philosophical reaction from this position, which finally took shape in Neoplatonism. This reaction is responsible for the revival of nature-worships, and for a corresponding change in Christian ritual. Such generalizations are very attractive to many readers, but I cannot think that the history of seven centuries can be satisfactorily stated in this brief formula. And granted that the formula is correct, much more may be done to make clear the manner of its application. This is well illustrated in the case of the concluding chapter. The different stages in the development of the Lord's Supper are clearly described so as to bring out its characteristic forms in successive periods as well as in different localities. Still, the reader of Hatch and of Anrichs will feel that much more might be said about the concrete influences at work in the modification of this ritual in the first four centuries.

ARTHUR FAIRBANKS.

YALE UNIVERSITY.

THE SACRED BOOKS OF THE OLD AND NEW TESTAMENTS. A New English Translation, with Explanatory Notes and Pictorial Illustrations. Prepared by Eminent Biblical Scholars of Europe and America, and Edited with the assistance of Horace Howard Furness. By Paul Haupt, Professor in Johns Hopkins University, Baltimore. New York: Dodd, Mead & Co., 1898. Part VII., JUDGES, by G. F. Moore, D.D., Professor in Andover Theological Seminary, pp. 99 ; Part X., ISAIAH, by T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, etc., pp. 215. Part XIV., PSALMS, by J. Wellhausen,

D.D., Professor in the University of Göttingen. Pp. 237, large 8vo, boards.

Some time ago nine parts of the "Polychrome Bible" appeared in Hebrew: now, at last, three parts have appeared in English. We shall speak only of the latter here.

The aim of the "Polychrome Bible," which seems intended to include only the Old Testament, is to bring before the general public, in an attractive and easily intelligible form, the results of the so-called "higher criticism," and to lend to these results the authority of the highest and most varied scholarship. With this view, color has been freely applied to distinguish the different documents used in the compilation of the different books, and each book has been assigned to a different well-known scholar, without regard to denomination; Catholics alone, seemingly, taking no part. "The Polychrome Bible is translated into the language of to-day, and the chief aim has been to make its meaning clear and intelligible." "The text is accompanied by pictorial illustrations from Assyrian and Egyptian monuments, photographs of Biblical sites, etc., together with explanatory notes and historical and critical introductions to the several books. These comments represent the ripest fruits of research."

Of the three parts before us "Isaiah" is the best; "Judges" comes next, and "Psalms" last. Of the first, it would hardly be possible to speak too highly. Not only are the different documents carefully distinguished on reasonable principles, but the translation is admirable, and the notes just what they should be, brief, pointed, illuminating. Though the result takes from Isaiah much that has long falsely passed under his name, and leaves him with a mere fragmentary remnant, yet that remnant is so strong, simple, and suited to its ends that we learn to think much more of him as a prophet and as a patriot than we did before. What is taken from him is assigned to different authors and epochs, thus giving and receiving new light. The total book extends over a period of four hundred and sixty-five years,—from 740 to 275 B.C., and is the work of many hands. Even the "Second Isaiah" is very composite.

What has been said in praise of "Isaiah" may almost be repeated with regard to "Judges," although the effect of this is hardly so stimulating; but "Psalms" is something of a disappointment. The translation, made by Dr. Furness, from Wellhausen's German, is heavy and wooden, and the notes, though eked out by Dr.

Haupt, are meagre and unsatisfactory. What shall we say to a piece of translation like this?

“He laughs whose throne is in heaven,  
At them the Lord scoffs,  
Until in his wrath he says to them,  
In his fury affrighting them :—  
‘Is it not I who my King have established  
On Zion, holy mountain of mine?’”

In the same (second) psalm, v. 12, we read, “Adopt a modest demeanor,” for the usual “kiss the son,” although in the Hebrew the corresponding words are omitted as corrupt and unintelligible. We are not told what the new rendering stands for. The translation of Psalm CX. is a distinct failure, and could easily be improved. One cannot but regret that this book was not assigned to Dr. Cheyne, whose “Psalms” and “Origin of the Psalter” show him to be eminently fitted to deal with it.

But this is not the place for minute criticism. Let us ask what the ethical importance of the “Polychrome Bible” is? It consists in the fact that the new translation will go a long way to present the Bible in its true light, to deprive it of all supernatural authority and prophetic glamour, and to assign it to its proper place among the intelligible agencies of history. And this is no small advantage; for there is hardly any greater obstacle to the cause of high thinking and noble human practice at the present day than the belief in supernatural authority, which the old view of the Bible maintains and fosters. Break this up, leaving reason, love, and human will to do their work untrammelled, and the salvation of mankind will advance with rapid steps. But, alas! how long will it be before the inert Christian world, sunk in dull orthodox lethargy, will awake to the meaning, or even the existence, of the “Polychrome Bible”? For many years yet, we may expect a “conspiracy of silence” to keep its truths locked up from those who most need them. In thousands of pulpits the old views of the Bible will long be unctuously proclaimed, with slurs at those men whose scholarship dares to doubt that it is divinely inspired down to the last Massoretic iota. But, after all, the truth is out, and the death of supernaturalism and the triumph of science are only questions of time.

The exterior of the volumes before us is not attractive, and many of the illustrations seem useless and out of place. All the modern landscapes might have been omitted with advantage.

THOMAS DAVIDSON.

NEW YORK.